2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt
COPTS MR10

DEATH AND FUNERARY CEREMONIES

E 765 152

The priest, I was told, was to arrive at 3.30 P.M., so I started off for the house early in the afternoon. I found a number of women seated in an inner room, wailing and waving their coloured handkerchiefs with the usual rhythmic movements. The sister of the dead man began a long dissertation in his praise, speaking of all his good qualities and good deeds. She would speak for a short time, then pause, whereupon the wailing women would join in a rhythmic chorus of cries, occasionally uttering the customary piercing cries of grief. The sister would again take up her theme, followed shortly by the wailing women as before.

E [276]
E [293] [297] [778]
E 765 788 783

FIG. 56. COPTIC PRIEST HOLDING CROSS

Meanwhile, one of the men seated outside the house came in and handed round cigarettes. Several of the women smoked, but this form of enjoyment did not in the least interfere with, or interrupt, the wailing and screaming. Still the priest did not come, though all the arrangements for his visit had been made—a large metal basin of water being placed on a chair, with a glass decanter of water standing in it. At last, after four o'clock, he arrived with his *'arīf*, both of them having come from the monastery in the desert a few miles off. The priest read some prayers, after which the *'arīf* chanted certain passages, and then portions from the Bible were read aloud by one of the men present. Immediately upon his arrival the priest had placed a small silver cross (see Fig. 56) in the basin of water, and it remained there all the time the reading and chanting were in progress. When these were ended he removed the cross, which was, of course, dripping with water, turned to me, and pressed it on my forehead, making the sign of the cross on me at the same time. He repeated this ceremony with each of the men in turn, and then, turning toward the crowd of women, sprinkled them with some of the water from the basin. Incense had been kept burning from the moment of the priest's arrival, and he now took up the censer and advanced with it toward the room

241 This 'leaven of the land' has still to be put to the soil.
242 Twenty times a day the donkey, laden with great panniers
292 or sacks and driven by the fellah's son, carries the manure
293 to the field and goes back to reload. There are no carts or barrows for this work, and the distances are often great. The farmer lays down the manure generously, whether it be natural humus or chemical fertiliser, and packs it by hand round the plant to be encouraged.

Getting in the Crops

461 All this attention is paid to the soil in order that it may yield its fruits. It follows that the fellah's work must continue from seed-time till harvest. The days are gone when he could go away after sowing and return in a few months' time to gather the crop. The struggle for life has become continuous and unrelenting. Since the introduction of cotton and the establishment of perennial irrigation, the fellah has no slack season and is always tending some crop or other.

241 The crops follow a system of rotation covering a period
803 of two or three years. Taking cotton first, the succession
221 will be as follows:

February-October	Cotton
November-May	Wheat, berseem or barley
May-June	(Partly fallow)
June-November	Maize or rice
December-February	Berseem
April-October	Cotton
November-May	Winter cereals or berseem
May-November	Maize (or fallow)
November-March	Berseem or winter cereals
March-June	(Partly fallow)
June-October	Maize or rice
November-March	Berseem

This calendar of crop rotation is observed with but little variation everywhere in the country, according to the need and experience of the farmer. I have translated it into Gregorian months; but the fellaheen keep to the Coptic Calendar, which is based on the Nile flood and goes back to ancient times. It begins with the month of *Tût* (September), in which the Nile reaches its highest level, and divides the solar year into twelve months. There is a series of Arabic [538] proverbs deriving originally from Pharaonic Egypt, which

8:Schaefer A-5 (1900-1901) 1904
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85.

In Love.

x534 One day, à propos of this song, it occurred to a wag amongst our men, to improvise verses, and these improvisations were sung throughout that entire afternoon and, indeed, [186] to the Egyptian national hymn. This hymn is a very curious, [533] musical production, which, I am told, was composed after the oriental style, by a European.

Ṭāli'a min bēt abūha
rēḥe ḥōš eg-gimal,
'ēnha-l-ḥabībha terā'i
wil-maḥrame fīdha-š-šimāl.

As she comes out of her father's house
And goes toward the camel-yard,
Her eye looks after her beloved,
And her handkerchief is in her left hand.

[293] 2. The place enclosed by a cactus-hedge or otherwise, in which the camels pasture. It lies outside the village proper.

4. The women are fond of coquetting with little em- [832] broidered handkerchiefs. Compare a song in Dalman, p. 25 [293] (from Jerusalem), which begins thus: "I see Mish'al sitting [531] by the mill, in Mish'al's hand an embroidered handkerchief."